



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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RENEWALS.

All persons who are receiving the *Bible Society Record*, as subscribers or as life members, are respectfully requested to take notice of the date affixed to their names on the label of the paper, and to give seasonable notice of their desire to receive the *Record* another year. Many subscriptions expire at this season of the year, as indicated by the sign, "Dec. '85," or "Jan. '86."

Friends of the Society are also invited to organize clubs of subscribers, and thus secure a wider circulation for the information about foreign and domestic distribution which its columns contain.

In the single department of furnishing information concerning the translation and circulation of the Bible, at home and abroad, the *Record* stands without a rival.

The *Record* for 1886 will be sent, postage prepaid, as follows:

1. To individual subscribers who have forwarded 30 cents in payment.
2. To churches, auxiliary societies, and clubs, at the rate of twelve copies for three dollars.
3. To life members and life directors who request it on the grounds of their membership.
4. To the president, secretary, and treasurer of each auxiliary society which keeps up its remittances to our treasury.

Every life director or life member who desires to see the Record and fails to receive it, is specially requested to communicate with us by letter or by postal card.

"IT IS WRITTEN."

It was a felicitous title which a lecturer in this city recently gave to his address in announcing as his topic, "The Alphabet, the Vehicle of History." When we think of the matter it is clear that to ensure both accuracy and permanence, the transmission of knowledge from one generation to another needs to be made by writing. The alphabet is a device for making an exact and enduring record of human thought as formulated and expressed in speech. Letters rather than paintings and sculptures and monuments, offer facilities for presenting to the eye, immediately and after long intervals of time, the very statements which the voice uttered and the ear heard.

If the alphabet is the vehicle of history in general, it is equally so of sacred history; and not of that only, but of all truth as well. And so it has pleased God that his revelation to men should be perpetuated and diffused by means of sacred writings. The transmission of religious truth is not left to tradition, nor is it to be accomplished by ritual, symbol, and gesture, but it is secured and consummated by the alphabet. The law of Sinai was written on tables of stone. The things that were spoken by the prophets and sung by the psalmist survive to this day, because they were not only said and sung, but written. Our Lord Jesus did many things which were not recorded by the evangelists, but not a word or deed of his has lived in the memory of his church, except those only which were written down with pen and ink during the lifetime of his disciples.

This view of the importance of the alphabet gives emphasis to the work of the Bible Society. The nations are to have the Scriptures. It is not enough that the good news should be told; that churches should be gathered; that worship should be rendered; that Christian institutions should be founded; not enough even that minds should be enriched by committing to memory

the commandments, the promises, and the precepts of the Bible. A part of the debt which Christianity owes to the world is to give to every man in his own tongue wherein he was born the Scriptures of the Old and New Testaments. The work of evangelization will not be complete, until THE BOOK which God has given for our guidance has become the heritage of all people. While much has been done, much, very much remains to be done, and the Bible Society invites all to take part in this fundamental work, by regular and generous contributions to its treasury.

ADDRESS OF MR. WILLIAM RANKIN,

IN THE THIRD PRESBYTERIAN CHURCH, NEWARK, N. J.,
BEFORE THE ESSEX COUNTY BIBLE SOCIETY.

We have met on this thirty-ninth anniversary of the Essex County Bible Society, which as I trace its history is a continuation and enlargement of the Newark Bible Society, founded in the year 1814, and has now completed seventy years of continuous life and growth.

I remember being present at the ninth and tenth anniversaries of the earlier organization. Its tenth filled this then newly dedicated house of God and was presided over by Joseph C. Hornblower, Esq., who later in life became chief justice of our commonwealth. Its ninth was held in the First Presbyterian Church, where the annual report was read by its secretary, a member of the Essex County bar (Archer Gifford, Esq.), and the address was delivered by another member of the same profession (Wm. W. Miller, Esq.), whose brilliant talents drew together a crowded assembly. The address was published, and passages from it were reproduced in my school exercises in declamation. I do not know that the practice is now commended in our public schools of advocating the claims or free circulation of our old English Bible; in those early days it was often made a text-book for our youth, and the easy lessons in John's Gospel became the first reader in the children's primary department. Thus the foundation of our morals and our laws was laid in the teaching of the word of God.

The Newark Bible Society was organized as a purely benevolent institution, and followed in the order of time the "Newark Female Charitable Society," which provided for the bodily as this for the spiritual destitutions among us. Nor were its operations limited to the town, but extended to destitutions in remote parts of the county. Thus it widened its scope and in time received its new and broader name. Then it early was made auxiliary to the American Bible Society, through its senior in years, and became one of the streams flowing into that capacious reservoir which aims to flood the world with the water of life.

We need not stop to prove by any process of argument the obligations of the world to the Bible. It is light from heaven to illumine darkness, and they who have the light are charged with the high trust of disseminating it. We accept as true the words of an eminent judge of our Federal District Court who presided over the Wycliffe semi-millennial celebration at Trenton in 1880. Says Judge Nixon, "All our personal hopes and the hopes of our children are involved in accepting the doctrines and living the precepts

of God's holy word, and all our hopes for the country are bound up in the adoption of its principles in the administration of public affairs." There is a beautiful blending of these two thoughts in the picture of an Essex County mother giving her son on setting out in life a copy of the Sacred Scriptures, and that son in after years holding up that same mother's gift as an added sanction to the inaugural oath of office as President of the United States.

We cannot ignore the facts of history or illustrations from strong contrasts and their causes in national developments. Just one hundred years before our Pilgrim Fathers brought the Bible in the Mayflower to this continent and founded our institutions social and political upon it, Hernandez Cortez erected on its southeast coast a wooden crucifix and called the place La Ville de Vera Cruz—the town of the true cross. Thence he marched with sword and crucifix to the Aztec capital, where the latter was planted through the power of its companion, and where its influence under the teaching of its priesthood has ever since moulded the character and shaped the destinies of the Mexican people. The cross has been held up, not as the symbol of Christ, but of the Mother of our Lord.

Some thirty years after the conquest there appeared a legendary form of the Virgin Mary as "our Lady of Guadalupe," who became thenceforth the patron goddess of Mexico. A magnificent temple or church, so called, was erected for her worship, perhaps the most costly on this continent. No open Bible was ever exposed to view within its walls. Not long since I had the opportunity to enter this shrine of "Our Lady" and witness its splendid service. Without attempting any description of this I recite the testimony of an American minister plenipotentiary to the Mexican government: "On the anniversary of this miracle," says the Hon. Waddy Thompson, "I went to the church of Guadalupe, where more than 50,000 people were assembled. Among them was President Bravo and all his cabinet, the archbishop, and in short every person of high state in Mexico. An oration was delivered by a distinguished member of the Mexican Congress, who described the circumstances of the affair just as one of our 4th of July orators would narrate the events of the Revolution. The president and others exchanged all the while smiles and glances of pride and exultation."

Behold the contrast. Mexico and the United States! These two sister republics stand face to face to-day, linked together by iron bands and exhibiting in their national characteristics the results of their respective religious faiths—the one the so-called Roman Catholic Apostolic exclusively, the other an open Bible and freedom to worship God. Until that moral power which was landed on this continent from the Mayflower shall permeate the institutions of our sister republic the contrast will continue, though the interchanges of commerce multiply.

The operations of our county society during the past year are set forth in the secretary and treasurer's reports. The two great National Societies, the British and Foreign and the American Bible Societies, are multiplying translations of this blessed Book into the languages of the nations, co-operating with all missionary agencies in giving the gospel to the world.

During the year the revised version of the Old Testament has been published, after the labour of fourteen years of eminent Biblical scholars. No other book from the press since the New Testament revision has created so great an interest or met so large a demand.

Our own Parent Society has been pushing its noble endeavour to canvass the whole country with a view to carry a Bible to every destitute family, and a million visitations are the reported results of the year. The British Society has in its own sphere made an advance in multiplying and distributing, and cheapening the cost of the Sacred Scriptures, unprecedented by anything done in the past—its distribution amounting to four million copies. But while these mighty and beneficent agencies have moved on with accelerating power, the year has been saddened by the removal of both their distinguished heads. Our own Frelinghuysen, with honours clustering upon him, was never more honoured than in his election as President of the American Bible Society. Alas! that it was an election and acceptance only, for before any official act by him, our city and State and nation joined in a requiem over their illustrious dead. Later in the year, since the autumn leaves began to fall, the venerable and saintly Shaftesbury, whose presence in great feebleness at the last annual meeting of the British Society—over which he had presided more than thirty consecutive years—was an inspiration, exchanged his earthly titles and estates for a heavenly inheritance.

In looking over the published records of the Newark Bible Society of 1818, I find first on the roll of directors the name that I now bear; and I close with an expression of gratitude to my Maker that I am the son of one who prized above all other books the Book of God.

Foreign Department.

COREA.—Mr. Loomis says:

I have had an application from Tientsin, for copies of the Corean Scriptures for use among the Coreans in China. I have sent some by mail and hope they may prove to be useful. Thus the Coreans are being reached from all sides, and in all directions there is encouragement. Their readiness to receive instruction is observed by all, as being in marked contrast with the obstinacy of the Chinese.

BRAZIL.—One of Mr. Brown's colporteurs writes to him from the province of Parahyba, as follows:

Yesterday I sold six Bibles, five Testaments, and a large number of Gospels, but the devil does not sleep. The vicar has rung the bells for the people to assemble, and announced that our Bibles are false. Together with the people we have asked for a conference, but he is not willing to grant it, and says that it is sufficient for him to know that his word is worth more than our testimony. He has taken an oath that I shall not sell another Bible. Last evening he excommunicated all who purchased Bibles, and said he had arranged with the authorities to prevent us from selling. I do not know what they will do.

Mr. Brown had also received a letter from a lady in San Paulo, who said a friend of hers had been to the largest bookstore in the city—per-

haps the finest one of its kind in the whole empire—and when the clerk was asked for a New Testament, he politely inquired the name of the author!

Two blind Christians, members of the Presbyterian church, may be seen nearly every evening at the bazaar at Allahabad, reading from the Hindustani New Testament, printed in raised letters, to a large audience of Hindus and Mohammedans. The strange sight of two of their blind countrymen able to read attracts a large crowd.

TURKISH INTERFERENCE WITH THE RIGHTS OF AMERICAN CITIZENS.

A letter from an American resident in Constantinople which appeared lately in the *New York Evening Post*, sets forth in vigorous language some of the arbitrary dealings of the Turkish authorities with the work of Christian missions.

After speaking of the present Turkish cabinet as a mere horde of adventurers, with disreputable antecedents, the letter says:

Such a set of men have no good to offer their country and no sense of right to which foreigners may appeal. It is such men who have undertaken to crush out Christian Moslems and to destroy Christian books and Christian schools, because they give Christians the advantage over Moslems in the struggle for power. They attack our schools and our books, not merely because they are ours, but because they are of the elevating kind that teaches man to think. It is useless to speak to such of equity or reason. They have no acquaintance with either. The measure of their oppressions is full, and the sooner they are overwhelmed by the impatient empires of the North, the better.

And in respect to any possible redress, the writer goes on to say:

Nothing will be done unless some pressure can lead Mr. Bayard to order the Minister to take up with determination such cases of evident injustice as the arrest of our book agents and seizure of their books. These arrests have been common in interior towns, and we have in vain pointed out to the legation that they would not cease until the United States government shall take the ground that Turkey must regard its permit to print a book in the light of a promise not to molest us in its sale. Of course it is unbearable that we should go on and print after receiving the government authorization to do so, and pay the duties to the government for paper and other material used in the manufacture of the book, and then having made these expenditures on the strength of our permit, to find a man at our door to seize the books as forbidden sale. But the legation has never taken any strong ground on the general principle. It has merely sought with poor success to get us back the captured books, sometimes to find them seized by the same officers on the next round of the colporteur. The Turks have thus literally broken up our trade in some places. Encouraged by the apathy of our legation here they have now attempted to destroy our trade in the city. Three colporteurs have already been arrested and their books taken,

although they bear on the title-page the authorization of the minister of public instruction. This is a grave matter, and if there is any way of arousing interest in it, I hope it will be tried.

The case of our schools is much the same. The Turks are trying whether our legation will resist the application to the schools of *ex post facto* decrees. The rule under the treaties is that no decree of the government here, affecting vested interests of foreigners, shall be allowed to go into operation save with the approval of foreign powers. But our legation does not take this broad ground. It merely suggests, and seems half inclined to regard the Turks as right in closing, if they choose, our schools. The British legation has seen the danger and has warned our men that the Turks intend to close our schools as soon as they can. No foreign capital is largely interested in educational institutions in Turkey, except that of citizens of the United States. The schools throughout the empire which have been established by American societies number about 600, with over 25,000 pupils. The United States alone has got to fight the battle in defence of our rights. If the United States government will not take an interest in the matter, I fear we have dark days before us. The situation thus revealed causes much apprehension among the missionary interests here.

LETTER FROM THE EASTERN TURKEY MISSION.

ERZROOM, June 9, 1885.

The Eastern Turkey Mission, now assembled in its annual meeting at Erzroom, wishes to express its deep gratitude to your honoured Society for the very valuable assistance it has rendered the last year, in disseminating gospel truth through our various fields. It is needless to say that success in this important work greatly favours the evangelistic cause which the Mission has in hand; while at the same time it introduces the very agency needed to reform and encourage poor disheartened humanity about us in this dark land. Of the practical workings of your Society at the present time, and some of the difficulties that beset it in Turkey, we have had an opportunity to hear through your agent, Rev. E. M. Bliss, who has visited the four stations of the Mission, and only completed his circuit in time to be present at our Mission meeting here. It has been a great pleasure for us all to welcome to our homes and work in the various fields, this enthusiastic young brother, and his visit has been helpful in many ways.

Of the Bible work proper in the Mission, you will have heard in detail through the various station reports sent to the agency at Constantinople, and in this brief letter I can do no more than give a few of the lights and shades of this branch of the work. Much as there has been to encourage, there is not a little to discourage, and especially within this Erzroom province. Strenuous as have been the efforts put forth to remove all restriction on books that come here with the endorsement of the censorship at Constantinople, little success has been realized; while, at the same time, the colporteurs, in re-

gions somewhat remote from the centres, have to pursue their sales under the ban of government, thus being exposed to annoyance, and even actual imprisonment, as was the lot of one of them last year. We sometimes speak of "Turkey *versus* America," but we might properly appeal from Turkey to Turkey. As I have hinted, the superior authority at the capital affixes its signature of approval to a book that is ruled out when it reaches this inferior body, the local government here, while in the neighbouring province of Trebizond all such books are allowed to pass, and no interference with sales is experienced. So true is it that "variety is the spice of life" in this part of the world, though it has to do with interpretation of Turkish law.

Great as has been the interest in the word among nominal Christians, not a little of the same has been shown by Moslems also, giving hope that the Lord of the *whole* earth has plans for them too, the unfolding of which may be witnessed at no distant day.

A young Turk from the Russian border attracted to the Erzroom depository, listens to an interesting conversation respecting the word of life, and purchases three copies of Scriptures which he bears away with pledges of the good use he is to make of them on his return home.

In the Mardin field two colporteurs are assailed by a young mollah, who attempts to falsify Christianity and our Bible, but is met with such convincing arguments that he is forced to admit before the crowd of Moslems that Mohammedanism has *more* of falsity in it, and beats an ignominious retreat amid the laughter and derisive shouts of the company.

I might tell how one of your Bibles was dishonoured by being cast down into the mud by an enraged priest in a village near Bitlis, but only to have its principles so completely assert themselves in the place as to lead still more to join the cause of gospel reform.

Thus it is that through all the fields, the beacon light set up in so many cities and villages is burning with increased fervour, and we trust will continue to do so till it fills the land.

In behalf of the Mission,

R. M. COLE.

A BIBLE DEPOSITORY IN HARPOOT.

BY MISS CARRIE E. BUSH.

As yesterday I opened three boxes of books just sent from Constantinople, and with a friendly feeling for the pretty new bindings and colours laid them in their places on our book-shelves, and when all was done, turned to survey my work with a thought of how many souls these would go forth to bless, I could not fail to remember my promise to write you once in awhile as to the Bible work in our field.

This book-room having been my special charge since June last, has come to have a large place

in my thoughts and care, and I would like to introduce you to it. A long high room with shelves on two sides, reaching to the ceiling, the usual divan for those who wish to sit *a la Turk*, with a rare view from the window of plain and sky, down on to the roofs of the city below us. But the books, what friendly faces they have! There are the great pulpit Bibles, in Armenian and Turkish, bound in sober brown and black; the family Bibles of smaller size, with clear good type and strong binding of pleasing colours, while up on a very safe shelf where no careless hand can reach them, are the "glorious" (a translation of the Armenian for extra nice) red and gold ones, with their bright gilt clasps, used as a gift from a bridegroom to his lady-elect at the time of their betrothal. With it must go an equally glorious hymn-book, in red and gold, and the names of the parties and their pledge must be written within. This gift is even becoming a not uncommon thing among Gregorians (Armenians of the national orthodox church).

I must not forget the green and gold, and blue and gold Bibles of the new Armenian version, or the still more beautiful ones of both new and old versions in black and morocco, flexible and with flaps or tuck. Then come the Testaments, the "Old People's," in large type, so coveted by all the dear saints who feel their earthly vision failing, though the heavenly may be growing stronger. I was once the bearer of one of these as a gift from a lady to an elderly woman too poor to buy it for herself. As I put it into her hands she gazed at it in a sort of ecstasy, then withdrew from the little circle gathered about me, and kneeling on the divan lifted eyes and hands to heaven in thanksgiving for the book and prayer for the giver. Next to these of large print come the two-piaster Testaments for use in schools, the dainty three-piaster pocket Testaments, so eagerly sought as a companion in travel or to carry to the shop and field. But as they are in the new version, they cannot be appreciated by all classes as if in the good old version.

On beyond the Armenian and Armeno-Turkish, are the Arabo-Turkish Bibles and Testaments. The time has not yet come when there shall be a great call for these in our field; but when, the other day, our colporteur told me of selling one to a poor unknown Turk, I felt as if the book-room was lighted up with a heavenly glow, and silently prayed that God would use that Bible for the conversion of some Mohammedan. There are wall rolls of precious comforting text pictures, illustrating the lives of the fathers and apostles, and portions of the Bible printed for the blind. Poor, tall blind Bedros (Peter), of Hula Regh, with his rich voice tuned already to sing the songs of Zion, felt suddenly possessed of great riches, when, not many months ago, he went away hugging two volumes of the latter. Even

his deaf and dumb wife, by his side for eyes, laughed in glee at the sight.

Then there are the Psalms and Proverbs and the Gospels, all printed separately and to be bought for only forty and twenty paras. Even a bride who never is known to possess any great amount of pocket money can find twenty paras, and many is the gospel which slips from our hands into such an one's girdle, replacing the long hoarded bit of silver. Of course there are also Psalms and Gospels printed in the Ancient Armenian for those who still cherish an affection for their long unspoken tongue yet in vogue in the Gregorian churches. There are tracts in Armenian and Turkish, and beautiful stories in both languages, and good old "Pilgrim's Progress," "Baxter's Saints' Rest," arithmetics and geographies, etc., etc.

Specimens of many of these go out with teachers as they go to take charge of some school, or to young men's Christian associations, or to pastors as they order for their people. We have a colporteur diligently at work in the city and vicinity, finding his way into houses and shops, and coming to the book-room every now and then with a beaming face to tell of his success, and full of plans for some anticipated sale he must make to-morrow. Another has just gone to Diarbekir with a box well packed with samples of all kinds of Scriptures. We hope to have another commence work this fall in the Arabkir field. Two men are employed in the same service in Koordistan.

◆◆◆ "THE COMMON PEOPLE HEARD HIM GLADLY."

A curious illustration of the language problem comes to light in a letter written by the Bible bookseller and evangelist in one of the districts of Koordistan. The people who were accustomed to hear the church service only in a dead language, were moved to tears when he sang in their own familiar speech, though the priest reproved him for profaning the building with Koordish words. But how shall the gospel be told to the nations, unless it be in the words and phrases of everyday life?

FARKIN, March 30, 1885.

DEAR SIR:—It is long since I have not written to you, because I can only write with many mistakes, for I have never been to school. First, about my work I will tell you. When I have been once to a village, they invite me there again, although they had given me much abuse.

I went to the village of Bulbul and preached about the resurrection and ascension of Christ in the language they understood (the Koordish), and lo! one from over there called out, "When our priest comes to this village I will beat him; why did not he ever tell us such words as these?" The house of the priest was not in the village.

In many villages more than this happened. Especially in the village of Bashnig, which is a

large one, and has a school. After I had sung some Koordish hymns in the school, that same evening some of the boys who had musical voices came to the house where I was staying, to learn the hymns and so stayed and slept there, and the next evening they invited me to sing the "Lord be merciful" (that is, the Litany) in Koordish, in the Gregorian church, which I did, and all the congregation wept and greatly rejoiced. But the priest reviled me, saying, "The Koordish language is a despised one; should you also sing in it?"

Although in many places there was persecution and reviling, yet, looking to my Lord, it seemed not a hard thing for me. I do not cut off my hope from Him. He is the One protecting me. Only there is a great need of labourers; therefore, me and you also, must pray that the Lord will send labourers into his vineyard. My great entreaty is this, that you will not forget us, but always pray that the Lord will give strength to all who labour in his work. In these days I was driven out of the village of Haldar, but if the beloved Jesus gives strength, in a few days I will return there again to the same village, not cutting off my hopes.

The Lord Jesus be with you. Amen.

HOHHANNES MELCHONIAN.

(John, the son of Melchon.)

RIO GRANDE DO NORTE, BRAZIL.

BY REV. DE LACY WARDLAW.

Mossoro is the best market for goat skins in Brazil, and handles more raw skins than any other place. You will see the connection between the gospel and goat skins when I tell you that two buyers of skins are members of our congregation, and make journeys of three and four months' duration, as far as the centre of Pernambuco. Both of these take supplies of Scriptures and tracts with them. One of these men seems to be converted, and when in Mossoro, spends his whole time in the study of the Bible, so that he may be able to explain it to others. The other I have not seen; but a letter from him, written in the centre of Parahyba, showed that he was earnestly making known the Scriptures. I have confidence in this way of spreading the gospel, from the following incident.

Traferio, a man admitted to our church in Ceará, is a tramp. He *spells out* the Bible; but every word seems to go to his heart, and influences his life. Last year he tramped from Goyana to Ceará on foot, bringing his wife and child. The distance is not less than five hundred miles; and he supported himself by making and selling clay pipes in the villages. His motive in coming here was to see Jono Mendes, who first taught him to read, and to be baptized.

When I returned last December, I found him here; and he was admitted to our church in April. My story is to tell you of some seed he

sowed on his way at Serra de Martins, more than a hundred miles in the interior of Mossoro. Some time after Sr. Jono Mendes went to Mossoro, a man came in front of his house, and called out, "Is this the house of the Protestant?" Mendes thought he had come to abuse him, and replied, "It is; what do you want?" The reply was, "I also am a Protestant, and wish to embrace you." Traferio, the tramp, had spoken to this man of Jesus, and given him a Testament. The man was converted, and became hated by his neighbours, who took his Testament and burnt it when he was away from home; but he said, "You cannot burn what I have in my heart." Later this man's aunt sent to Mossoro to ask an acquaintance to send her a tract with devotional prayers, which she had seen the tramp have. Her husband has also been in Mossoro, and visited Sr. Mendes. The woman, her husband, and this young man are all converted and persecuted.

The strangest thing is that the nephew was brought up by the priest, and went and told him that he had done something that would displease him. "What is it?" "I am reading the Bible, and believe its teachings." The reply was, "You are right; read it; it is the truth of God." Is not God's word powerful, and is not this result a proof that God's hand is not shortened, and that human learning is not necessary to lead a man to Christ? In every direction around Mossoro, there are men who have the Bible, and believe it intellectually, and who will be taught. — *The Missionary.*

ITALY.

Rev. A. B. Tron, of Rome, writing in behalf of the Committee of Evangelization of the Waldensian Church, says: "You will surely rejoice with us, when you observe that the sales of Scriptures for the first six months of the present year exceed those for the entire year preceding. It is true that our expenditures have also been greater, for two workmen, instead of one, have been employed; but we have not been forgotten by our friends who have sent us their contributions and offered their petitions to our heavenly Father, who directs all for the progress of his work, the advancement of his kingdom, and the good of souls.

"From January to the end of June the Bible coach had visited the towns in the centre of Italy, traversing twelve provinces from Salerno to Florence. It is hard to see the power which the priest still holds over the people. Very often a look from him is enough to dissuade a person who is disposed to listen to the reading of the Scriptures, or to buy a gospel; and at other times a word from him is more than enough to induce those who have bought a Testament to return it. The civil authorities are by no means favourable. At Florence, *e. g.*, our conductor has

never obtained permission to occupy with his vehicle the public square, a privilege which is not refused to a seller of romances. It is so at Rome also, where he has to leave his coach at a stable, and go from house to house, over the pavements and through the streets, offering his books and taking occasion to hold conversations which may perhaps lead some to read the word of God."

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ILLINOIS AND WESTERN INDIANA.

Winnebago County Bible Society held its forty-first anniversary in the large Swedish Lutheran Church of Rockford, on the evening of the 29th of October. It was a new departure to hold this anniversary on a week night. There was a very good congregation, made up largely of the Swedes of the city, who seemed to enjoy the service, especially the singing, which was mostly in their own tongue under the conduct of Pastor Peters, who with his very large flock show a growing interest in the Bible cause, as do the Swedes generally. The reports for the year were very good. The secretary and treasurer gave an excellent account of their stewardship. The veteran agent, Rev. Caleb Foster, has seemingly become part and parcel of the good work. Rev. Dr. Sutherland of the First Presbyterian Church of the city, and Rev. J. M. Clendening of South Rockford, did the cause good service by able and timely addresses.

The auxiliary comes to the rescue again with a \$350 donation to the American Bible Society.

KENTUCKY AND TENNESSEE.

During the past month I have visited fourteen societies, attended three anniversaries of auxiliaries, seven ecclesiastical bodies, delivered fourteen sermons and addresses, and travelled 2,407 miles. All the ecclesiastical bodies gave me a warm reception, and passed resolutions highly commendatory of the American Bible Society; and the most of them pledged collections for the incoming year.

Since my last report the canvass of the following counties has been finished, viz.: Calloway County, Ky., and Cumberland, Fayette, and Haywood Counties, Tenn.

MICHIGAN AND WISCONSIN.

During the month your Superintendent visited several ecclesiastical bodies and was cordially received by them. The cordiality with which the Michigan Synod and my own Conference received me for my work's sake, and the hearty endorsement they gave the American Bible Society, entitles them to special mention.

In the past month I received for transmission to the American Bible Society, \$100 from J. S. Cannon, Birmingham, Mich. It was to honour a verbal request of William Woodburn, who died twenty-three years ago. Mr. Woodburn had a small estate and requested that if anything should be left after his widow's death, this sum should go to the Society. The heirs with great pleasure honoured the request.

I spent Sabbath, the 18th, at Fenton, Mich., preached in the morning in the Presbyterian Church and addressed a union meeting in the Baptist Church in the evening. The day was one of interest and promise for the cause.

I would make special mention of the annual meeting of Eau Claire County Bible Society. It was an occasion of unusual interest. I spoke to a full house in the morning at Lake Street Methodist Episcopal Church. In the evening a union meeting of the churches was held. Your Superintendent and Dr. Dudley, pastor of the Congregational Church, made addresses. The audience was all that the large house could accommodate. The interest manifested by pastors and people was encouraging.

MISSOURI.

After visiting several ecclesiastical bodies, during the month I went to the Synod of Missouri, South, in Kansas City. In this synod I am made to feel at home, and especially so at this time, for here I met Rev. John Boyle, their missionary in Brazil, and his graphic description of his own proper work was happily linked with the work of the American Bible Society in his field. He spoke of our colporteurs as his essential co-workers, and gave facts showing the power of God's word in those dark places never visited by the missionary, where the Bible was its own interpreter.

My next visit was to the Synod of Missouri, North, in session in Sedalia. Here I ventured to express the hope that the words *north* and *south* may soon be dropped, and that all Christians may be in hearty accord with the American Bible Society, whose noble aim is to reach all points of the compass with the word of God. A resolution of the Synod I here give in substance:

Resolved, That the stated clerk be instructed to arrange on the docket each year, as a regular order of the day, a time for the direct consideration of the work of this most important Society; also that the Synod shall follow the address, or addresses, by a prayer for the more rapid distribution of the word of God, and an increasing outpouring of the Holy Spirit upon the word itself and all who are engaged in translating or giving it to the people.

An earnest prayer was then offered.

NEBRASKA, COLORADO, AND WYOMING.

The first Sunday of the month I was with two auxiliary societies of Evans and Weld County, whose centre of operations is in the model town of Greeley. The Bible Society has many warm friends in both of these auxiliaries, and your Superintendent always receives from them a hearty welcome. They contributed sixty dollars to the Bible cause.

The second Sunday I was at Canon City with the Fremont County Bible Society. In the morning I preached in the Cumberland Presbyterian Church. In the evening the annual meeting of the Fremont County Bible Society was held in the same church. Addresses were delivered by the pastors of the Presbyterian and Baptist Churches and your Superintendent. The meeting was one of profit.

The third Sunday I was with the Boulder County Bible Society. In the evening the annual meeting was held in the Presbyterian Church in Boulder. A full house, the combined congregations of the Methodist, Baptist, Congregationalist,

and Presbyterians, whose pastors were all present and participated.

OREGON AND WASHINGTON TERRITORY.

The month just closing has been one of more than ordinary interest to me and the work committed to my supervision in this field.

On Friday, the 2d, I visited the Columbia Synod of the Presbyterian Church, which held its session at the Calvary Presbyterian Church in Portland. By invitation I addressed the Synod on the Bible cause. Resolutions endorsing the work of the American Bible Society and pledging continued co-operation with the Society were passed by the Synod. The reception given to your District Superintendent by the Synod was of the most cordial and Christian character.

On Saturday, the 3d, I visited the Oregon Annual Conference of the United Brethren Church, which met at Hopewell Church in Yamhill County, Oregon. The committee on Bible cause presented a very encouraging report, pending the adoption of which I addressed the Conference on the Bible work. The report, which pledges faithful co-operation with the American Bible Society, was adopted, and a collection was taken in the conference room for the Parent Society.

Sabbath, the 11th, was devoted to the interests of the Bible work in Goldendale, Klickitat County, W. T. I preached at the Methodist Episcopal Church in the morning, and in the evening attended the annual meeting of the County Bible Society at the Presbyterian Church. Addresses were made at the evening meeting by Rev. Mr. Gamble, pastor of the Presbyterian Church, Rev. Mr. Uren, pastor of the Methodist Episcopal Church, and your District Superintendent. Both services were union services, and were largely attended. Thirty-three dollars were secured during the day to the Bible cause.

Marion County Bible Society held its annual meeting at the Evangelical Church in Salem, on Saturday evening the 24th.

On Sabbath evening, the 25th, two popular meetings were held in the interests of the Bible work; one at the Presbyterian Church, the other at the Methodist Church. Rev. E. J. Thompson, D.D., addressed the meeting at the Presbyterian Church; at the Methodist Church addresses were delivered by Rev. F. M. McConaughy, of the Congregational Church, Rev. J. A. Hollenbaugh, of the Evangelical Church, and your District Superintendent.

TEXAS.

During the month I visited and addressed five ecclesiastical bodies: the Presbyteries of Austin, Brazos, and of Trinity, and the two Presbyterian Synods of Texas. They received me cordially and passed resolutions commending the large and important work of the American Bible Society, and recommended the churches to take up annual collections for the Bible cause.

MONMOUTH COUNTY BIBLE SOCIETY, N. J.

The sixty-eighth annual meeting of the Monmouth County, New Jersey, Bible Society, was held in the Presbyterian Church at Shrewsbury, Rev. T. Wilson, pastor, Nov. 5th. Rev. B. C. Lippincott, of Long Branch, presided. A large audience was in attendance. The annual sermon, an effort of fine scholarship and of great oratorical power, was preached by Prof. J. G. Lansing, the distinguished orientalist of the sem-

inary at New Brunswick, upon the Divine name, "Jehovah." Rev. Dr. A. S. Hunt, Secretary of the Parent Society, gave an admirably clear and interesting statement of the Bible Society's work, its heavy expenses, and its need of better support. Revs. C. H. Pool and Cyril Spaulding, delegates from sister societies, made brief addresses. The report of the executive committee showed that the work of resupply was making excellent progress through the county, over 1,100 families having been visited and 114 destitute of the Bible supplied. An ample collation was provided for all the visitors by the ladies of the congregation.

NEW MEXICO.

A correspondent in this field communicates the following incident:

Several years ago, in a village south of Albuquerque, New Mexico, a Spanish Bible was left with a Mexican who could read. At first he read it privately, then to his wife, and afterwards to others. Quite a Protestant settlement is the result, and a grandson of one of the early converts is employed by the American Home Missionary Society as a Bible-reader among his fellow countrymen.

About seven years ago, Rev. J. P. Salazar, a Mexican, labouring as a missionary among the Spanish-speaking people in New Mexico, gave a Bible to a friend and urged him to read it. At first he did so from curiosity, then because he loved to read it, and he was soon led to a saving knowledge of the Lord Jesus Christ. He is now a zealous and efficient missionary under the care of the same society.

These men are carefully distributing Spanish Testaments recently granted by the American Bible Society. The great difficulty is that so few can read, those few being generally the right hand men of the priests, who tell them that our Bibles are not the true ones.

The New West Commission is doing what it can to establish schools among these ignorant people. New Mexico is the most illiterate part of the United States.

Miscellaneous.

THE LATE EARL OF SHAFTESBURY.

The British and Foreign Bible Society has been highly favoured, not only in the character and ability, but in the longevity of its presidents. Though founded eighty-one years ago, the number of persons who have filled its presidency is only three. Lord Teignmouth was president for thirty years, Lord Bexley for seventeen, and Lord Shaftesbury, whose death occurred on the first of October last, had not failed for thirty-four years to occupy the chair at the annual meetings of the society in Exeter Hall. As he was three years old when the society was organized, its grand development and work have been contemporaneous with his life. But men die, and institutions live.

The memorial adopted by the committee on the announcement of his decease contains the following tribute to his worth:

His life will be held in lasting and grateful and loving remembrance for what he did through this society, as through others, to promote the well-being of the ignorant and the degraded, of the oppressed and the poor. Personal ease and personal advancement were wholly forgotten in determined devotion to the noblest aims. High social position, great ability, unsparing industry, indomitable courage, ever-growing experience, and a zeal which sprang from personal love to Christ and his gospel message, were talents consecrated throughout a long life with conscientious integrity to the service of God and the good of man. And if it had been suggested to Lord Shaftesbury to say of himself, in comparison with many other noble toilers, "I laboured more abundantly than they all," with St. Paul he would have added in the same breath, "Yet not I, but the grace of God which was with me." No expression was oftener on his lips, in acknowledging votes of thanks for his services, than the frank and humble confession that he owed all to God. Gratitude for the love of God was the mainspring of the Earl's untiring philanthropy. And it was because it circulates so widely the Book of God, that his lordship often declared that he enjoyed no greater honour in life than that of being president of the British and Foreign Bible Society.

For the Bible Society Record.
"BESIDE ALL WATERS."

BY REV. DWIGHT WILLIAMS.

Go forth ye toilers, to the waters flowing,
 And scatter seed along the margins there.
 If weary, go; if dangers threaten, dare;
 And fail not of a plenteous sowing.

You may not come with baskets for the growing,
 But others passing through the harvest rare
 Will pluck the fruits and generous feasts prepare;
 Nor may you hear their words of praise bestowing.

The fountains flow, the rivers run away,
 As there you walk you cannot go astray
 To find the waiting soil, where loving deed,
 Or word of help which you may fondly say,
 Shall treasure bring for troubled ones in need,
 In sheaves of gladness where you dropped the seed.

Cazenovia, N. Y.

DANIEL WEBSTER'S KNOWLEDGE OF THE BIBLE.

While a mere lad he read with such power and expression that the passing teamsters, who stopped to water their horses, used to get "Webster's boy" to come out beneath the shade of the trees and read the Bible to them. Those who heard Mr. Webster, in later life, recite passages from the Hebrew prophets and Psalms, say that he held them spellbound, while each passage, even the most familiar, came home to them in a new meaning. One gentleman says that he never received such ideas of the majesty of God and the dignity of man as he did one clear night when Mr. Webster, standing in the open air, recited the eighth Psalm.

Webster's mother observed another old fashion of New England in training her son. She encouraged him to memorize such Scriptural passages as impressed him. The boy's retentive memory, and his sensitiveness to Bible metaphors and to the rhythm of the English version, stored his mind with Scripture. On one occasion the teacher of the district school offered a jack-knife to the boy who should recite the greatest number of verses from the Bible. When Web-

ster's turn came, he arose and reeled off so many verses that the master was forced to cry, "Enough." It was the mother's training and the boy's delight in the idioms and music of King James's version that made him the "Biblical Concordance of the Senate."

But these two factors made him more than a "concordance." The Hebrew prophets inspired him to eloquent utterances. He listened to them, until their vocabulary and idioms, as expressed in King James's translation, became his mother-tongue. Of his lofty utterances it may be said, as Wordsworth said of Milton's poetry, they are "Hebrew in soul." Therefore they project themselves into the future.

The young man who would be a writer that shall be read, or an orator whom people *will* hear, should study the English Bible. Its singular beauty and great power as literature, the thousand sentiments and associations which use has attached to it, have made it a mightier force than any other book.—*Youth's Companion*.

For the Bible Society Record.

"A SOFT ANSWER TURNETH AWAY WRATH."

On one occasion, while exhibiting my Bibles at a little country store, a brusque, boisterous planter came in from the country, and seeing my books lying on the counter broke forth in a noisy way, to the proprietor, "What have you got here?" Stepping forward, I replied, "These are Bibles, sir. Would you like to buy one?" "No, sir, I have got a raft of them at home, and the more I have the worse off I am." Then he burst forth in a torrent of abuse of the Bible and religion, with curses and imprecations which drew in a crowd of idle loungers, who seemed amused at his senseless talk. I withdrew for a moment to the door, where I found a coloured man examining a machine on the platform. "What is this?" I asked. "I dunno; some kind of cotton convention, I reckon," (invention) he replied; and by this time, the profane man having finished his harangue, I returned and said mildly, "Perhaps you have some negroes on your plantation who can read; if so, I will give you two or three Testaments to present to them." This seemed to change his whole tone and manner. Said he, "I have two darkies that can read a little." Then he asked, "What is the price of that largest Bible?" I stated the price. "I will take it," said he. He paid me for it, and having finished his business, took the Bible under his arm and walked out, while several in the gaping crowd exclaimed, with surprise depicted on their countenances, "What's going to happen now? Old Reems has bought a Bible!"

THE BLACK SHEEP.

A colporteur in Georgia writes as follows:

I find it convenient sometimes to take the freight train, which stops so long at the various stations that I find time to dispose of a good many books to a class of men that I might not otherwise reach. On one of these occasions, the conductor, just after leaving a station, came and sat down by my side and remarked: "I notice you are in a good work." "Yes," I replied, "I am distributing the word of God." "Yes," said he, "it has been a rebuke to me, for you have perhaps observed how angry I get at these stupid train hands, who make me curse and swear so

that I am ashamed of myself. It seems like I can't help it. My parents and brothers and sisters are all members of the church, and I am the only black sheep in the family." "Well," said I, "you might be a white sheep if you would come to Jesus, for the word of God declares, that 'The blood of Jesus Christ cleanseth from all sin;' and again, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'"

I did not hear him swear any more that day. On the other hand he seemed very thoughtful, and I hope the impression made upon his mind will not soon wear away.

THE men who are trying to destroy the Bible offer us nothing in its place. They tell us how crude the men were who gave us the law and the gospel; how deficient in education; how ignorant of science; and yet they do not give us some better thing as the result of their own fine genius. They know so much more, they say, than these Bible-writers of an earlier age knew, and yet the only proof they furnish is their own lofty and sometimes savage criticism of the work of these earlier men. Why do not these superior beings give us something superior to that which they sneer at? Surely if the old Bible is so radically and coarsely defective, the sublime genius of these modern critics ought to be able to furnish us an improvement. We have improved upon most things used by the ancients; we have better houses and better vehicles and better clothes; we have also better systems of education. Why not have a better Bible? Because a better one is not possible. This old Bible is true to nature and life and God. The men who love it most live the purest lives. It is the word of the Lord, and even its enemies dare not try to make a better Bible.—*Western Christian Advocate.*

THE EVER FRESH PARABLE.—A boy came to buy a Gospel. We gave him St. Luke's, and turning to the parable of the Prodigal Son we asked him to read it. After he had read it, he told us in his own words what he had read and we explained it. The next day he came for another Gospel, and the catechist gave him St. Matthew's. He came back to the tent soon after, and said:

"I don't like this. I should like one the same as I had before."

"Why would you like the same?" we asked.

"I took the one I bought before," he said, "and read the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself."

It is a fine instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written.—*Rev. C. Mountfort, Nasik, India.*

ALL HIS LIVING.

The Rev. Mr. Goldsmith, an Indian missionary, tells an interesting story of a young telegraph clerk. A collection was being made at a church in Madras for the Bible Society, the immediate purpose of it being to send Bibles to the Telugu country. After the service, a youth of sixteen

years of age came into the vestry and offered the clergyman ten rupees for the object.

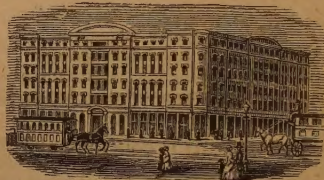
Naturally surprised at the lad's giving so much, Mr. Goldsmith questioned him, and then it appeared that this sum of ten rupees was the first payment of salary he received as a telegraph clerk, and he had resolved to devote it *all* as a thankoffering to his heavenly Father.—*Christian Observer.*

"TAKE UP THE BOOK, AND READ."

St. Augustine was once in great doubt and trouble. He had a dream in which he dreamt that after he had tried all philosophy, and could find no real peace, no real wisdom in any book, he thought he heard some one say, "*Tolle, lege*"—"Take up the Book, and read." He took up the Gospels and read them, and found they were the books which he wanted, and that wisdom was to be found there.

Bible Society Record.

NEW YORK, DECEMBER 24, 1885.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, December 3d, 1885, Robert Carter, Esq., Vice-President, in the chair.

Devotional services were conducted by Secretary Gilman.

A translation of several Epistles into the Ponape language was received from Rev. E. T. Doane, and the progress of Bible work among the people of Micronesia was further shown by an order for a new supply of 1,000 Gilbert Islands New Testaments, and by a request of the Hawaiian Board for authority to put to press at Honolulu several books of the Old Testament in the language of the Gilbert Islanders. Consideration was given to the expediency of establishing an agency in Venezuela and the United States of Colombia; and mention was made that the Society's Agent for the La Plata country would visit those countries at an early date, for exploration and supply.

Letters were also presented from numerous correspondents abroad: from Mr. Sharp of the British and Foreign Bible Society, with thanks for expressions of sympathy from the Board in view of the decease of the Earl of Shaftesbury;

from Dr. Bliss and Mr. Edwin M. Bliss respecting affairs in Turkey as complicated by the war; from Mr. Prince respecting work in Siberia and the Amoor; from Mr. Brown of Rio de Janeiro, communicating new incidents of priestly opposition to the circulation of the Scriptures; from Dr. Wood and Mr. Milne of Monte Video, and Mr. Hamilton of Mexico, commending the new Spanish version by Mr. Pratt, tentatively issued; from Mr. McKim and Mr. Diaz about the sale of Bibles in Cuba; and from correspondents in the Indian Territory commending the Muskokee version of the Scriptures.

Four Bible societies recently organized were recognized as auxiliary: one each in Alabama, Colorado, Kansas, and Missouri.

Grants and consignments of books for colportage and for sale and distribution in the United States and in foreign lands were made, to the value of about \$8,200.

The total receipts for November were \$46,744 09. The number of volumes issued from the Bible House during the month (including twenty-seven volumes for the blind) was 74,317.

ELECTION OF A PRESIDENT.

At their stated meeting on the 3d inst. the Board of Managers, by a unanimous vote, made choice of the Hon. Enoch L. Fancher, LL.D., of this city, as President of the American Bible Society, and appointed a committee to inform him of his election. It is confidently hoped that he will accept the position.

Judge Fancher has long been identified with the administration of the Society, having been elected a Manager in 1859, and a Vice-President in 1867. Since the death of Mr. Winston he has been the senior Vice-President residing in the vicinity of New York.

Recent Accessions to the Library of the American Bible Society.

NEW TESTAMENT IN NINGPO COLLOQUIAL. In two parts. In Roman type.

Matthew, from blocks, without date; Mark, 1854; Luke, 1853; John, 1853; Acts, 1855; Romans, 1859; Epistles and Revelation, without date.

Forwarded by Dr. Gulick.

JEREMIAH AND LAMENTATIONS IN THE FOOCOW COLLOQUIAL. A. B. S. Foochow, 1884.

Forwarded by Dr. Gulick.

THE EBON NEW TESTAMENT. A. B. S. New York, 1885.

For the inhabitants of the Marshall Islands. The translation was commenced by the Rev. G. B. Snow, continued by Rev. J. F. Whitney, and completed by Rev. E. M. Pease, M.D.

THE NEW TESTAMENT IN EASY WENLI. N. B. S. S. Hankow, 1885. Translated by Rev. Griffith John.

Forwarded by Dr. Gulick.

THE HOLY BIBLE IN ITALIAN. Diodati's version, with references. [B. & F. B. S.] Printed at the Cambridge University Press, 1885.

THE HOLY BIBLE IN URDU, with references, in Persian character. A. B. S. Lodiana, 1883.

Forwarded by Rev. C. B. Newton.

THE BOOK OF JONAH IN CHALDEE, SYRIAC, AETHIOPIC, AND ARABIC, with corresponding glossaries. By W. Wright. London, 1857.

SONG OF SOLOMON, RUTH, LAMENTATIONS, ECCLESIASTES, AND ESTHER, in Hebrew and English. London. The English version is from King James's version.

THE BOOK OF PROVERBS. By Thomas J. Conant. New York, 1872.

Part I. The Hebrew text, King James's version and a revised version. Part II. Revised version with explanatory notes.

THE GOSPEL ACCORDING TO JOHN. By Rev. Leicester A. Sawyer. Whitesboro, 1885.

Presented by the translator.

SELECTIONS FROM THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS; for families and schools. By the Rev. David Greene Haskins, S. T. D. 4th edition. Cambridge, 1882.

THE HIEROGLYPHICK BIBLE; or select passages in the Old and New Testaments, represented with emblematical figures for the amusement of youth. Illustrated with nearly five hundred cuts. Hartford, 1847.

ORATIO DOMINICA: THE LORD'S PRAYER IN ABOVE A HUNDRED LANGUAGES, VERSIONS, AND CHARACTERS. London, 1700.

Apparently a second edition. The compiler cites fifteen collectors of versions of the Lord's Prayer, of whose labours he has made use, and adds a table containing the equivalent of the word *father* in many tongues.

PANTOGRAPHIA.

This volume lacks the ordinary title-page, but bears evidence of having been printed not earlier than 1787. Its object appears to be to illustrate the alphabets and characters used by different nations, and the comparison is made to a large extent, though not exclusively, by versions of the Lord's Prayer, of which not far from 150 specimens are given. The collector borrows freely from different editions of the *Oratio Dominica*, but refers to many works not known to the compiler of that volume.

CATALOGUE OF THE LIBRARY OF ROBERT L. STUART. New York, 1884.

Presented by Mrs. Stuart.

This volume forms an index to one of the remarkable private libraries of New York City, consisting of over ten thousand volumes. Thirty of its ample pages are devoted to a list of Bibles in various editions and languages, beginning with a Latin MS. of the 13th century, and Latin Bibles of 1469 and 1480. Among its treasures are Valera's Spanish Bible of 1604, the first Geneva Bible, 1560, Cranmer's Bible of 1566, and a copy of one of the editions of the King James Bible issued in 1611, with the very rare engraved title-page. The catalogue is carefully annotated, but not always with exactness. It says, *e. g.*, of Valera's Bible, "only two other copies of this book are known to exist;" but Boehmer (Spanish Reformers, 2: 247), mentions at least eighteen libraries which possess copies. The Bible Society's library has the Old Testament and the Apocrypha.

THE CORRESPONDENCE AND MISCELLANIES OF THE HON. JOHN COTTON SMITH, LL.D. New York, 1847.

MEMOIR OF THE LIFE AND CHARACTER OF THE LATE HON. THEODORE FRELINGHUYSEN, LL.D. By Talbot W. Chambers. New York, 1863.

Societies Recognized as Auxiliary,

December, 1885.

With Names and Post Office Addresses of Corresponding Secretaries.

Tusculumbia B. S., Ala., Walter Stanley, Tusculumbia.
Rio Grande Co. B. S., Col., Rev. Geo. M. Darley, Del Norte.
Dickinson Co. B. S., Kas., J. C. Royer, Abilene.
Park College B. S., Mo., Walter J. Clark, Parkville.

Deceased Members.

Rev. Cyrus Prindle, D.D., Cleveland, Ohio.
Rev. Simeon H. Alderman, Antwerp, Ohio.
Rev. H. F. Spenser, Cazenovia, N. Y.

Rev. John D. Adams, D.D., Lebanon, Ill.
 Rev. A. C. Millsbaugh, Union Church, N. Y.
 Rev. John Neander, D.D., Brooklyn, E. D., N. Y.
 Rev. Charles Hawley, D.D., Auburn, N. Y.
 John C. Garretson, Somerville, N. J.
 Mrs. A. B. Whitlock, Golden's Bridge, N. Y.
 Melancthon Starr, Rockford, Ill.
 Rev. Angus McCallum, Waterford, Miss.
 Mrs. Walter H. Beebe, Plainfield, N. J.
 Dr. J. W. Cosad, Jersey City, N. J.
 Henry T. Walbridge, Saratoga Springs, N. Y.
 Mrs. Sarah J. Andrews, Bedford, Pa.
 Mrs. Hiram Blanchard, Valley Falls, N. Y.
 Mrs. Margaret J. Blood, Ballston Spa, N. Y.

Summary of District Superintendents' Reports,

For the month of October, 1885.

Number of District Superintendents reporting.....	16
Auxiliaries, Branches, etc., visited.....	121
Anniversaries attended.....	47
New Societies and Committees formed.....	11
Sermons and Addresses delivered for the Bible cause	159
Letters sent.....	1,394
Miles travelled on official duty.....	23,693
Donations and subscriptions secured for the Bible cause	\$1,606 30

Summary of Bible Distribution in October, by Ninety-three Colporteurs and Nineteen County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	1,894	512
Miles travelled.....	23,554	5,195
Families visited by them.....	25,993	8,500
Families found without a copy of the Scriptures	2,984	1,190
Families supplied by sale or gift.....	2,466	963
Destitute individuals supplied in addition....	1,480	455
Number of books sold.....	9,494	1,390
Value of books sold.....	\$4,276 77	\$610 16
Number of books distributed gratuitously....	2,682	1,133
Value of books distributed gratuitously.....	\$715 84	\$272 30
Contributions received.....	\$576 66	\$741 65

Summary of Forty-five Annual Reports of Auxiliary Societies,

Received in November, 1885.

Receipts from sales in twelve months.....	\$1,953 62
Receipts from collections and donations.....	2,312 08
Paid American Bible Society on book account.....	2,403 19
Paid American Bible Society on donation account...	992 97
Expended on their own fields.....	805 84
Value of books donated.....	854 86
Value of stock on hand at date.....	5,390 73
No. of these Auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	3,512
Families found destitute.....	236
Destitute families supplied.....	197
Destitute individuals supplied in addition.....	203
Sabbath and other schools supplied.....	1

RECEIPTS IN NOVEMBER, 1885.

FOR GENERAL PURPOSES.

A Friend, Lindsey, Ohio.....	\$0 25
Abbott, Mrs. M. J., Fremont, Neb.....	1 00
Anonymous, Bureau County, Ill.....	10 00
" Lebanon, N. Y.....	5 00
Corwin, Rev. G. S., Cape May Point, N. J.....	30 00
Carrie, Dr. T. A., Forrest City, Ark.....	50
Collections through Rev. John Hinton, District Superintendent, Minn.....	6 50
Collections at Des Arc, Ark.....	2 25
" Auburn, Ks.....	6 00
" by Colporteurs.....	576 66
Dewing, Mrs. S. M., Hartford, Ct.....	30 00
Ely, Mrs. E. Sterling, Buffalo, N. Y.....	3 35
Heilman, Rev. P. A., Denver, Col.....	1 00
Hanna, Samuel, Denison, Texas.....	5 00
Menlery, Henry A., New York.....	15 00
McNaughton, William, Utica, Ohio.....	2 00
Parsons, Rev. M., Hawkinsville, Geo.....	1 50

"Students," Princeton, N. J.....	\$2 00
Taylor, R., Beverly, N. J.....	30 00
Thornburg, Hon. Geo., Powhattan, Ark.....	5 00
Voltaire, William, California.....	2 94
Woodburn, Wm., (dec'd) Birmingham, Mich.....	100 00

C. H. Shipman Fund.....	175 00
Zadock and Jemima Rogers Fund.....	625 00

1,635 95

LEGACIES.

Welsh, Martin, late of Seneca Co., Ohio.....	559 40
Chester, Catherine W., late of Gilbertsville, N. Y.....	500 00
Sperry, Nancy, late of Mentor, Ohio.....	2,000 00
Bullard, Mrs. Mary V., late of Sturbridge, Mass.....	200 00
Patterson, Mary, late of New Concord, Ohio.....	500 00
Buxbaum, Ann Mary, late of Grace Hill, Iowa	10 00
Ayrault, Allen, late of Genesee Co., N. Y.....	9,860 00
Wilson, David, late of Ontario Co., N. Y.....	709 15
Earnest, George, late of Baltimore, Md.....	150 00
Burch, Isaac Howe, late of Chicago, Ill.....	1,000 00

15,498 55

CHURCH COLLECTIONS.

ARKANSAS.

Carley, Church Collection at.....	2 28
Des Arc, Pres. Ch.....	5 15
" Members Meth. Ep. Ch. South.....	7 70
Presbyterian Mission near Camden.....	3 25
Powhattan, Meth. Ep. Ch. South.....	6 15

CONNECTICUT.

Fairfield, First Cong. Ch.....	15 00
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DAKOTA.

Park River, Meth. Ep. Ch.....	2 00
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FLORIDA.

Archer, Pres. Ch.....	5 25
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GEORGIA.

Crawfordville, Meth. Ep. Ch. South.....	2 10
Cochran, Meth. Ep. Ch. South.....	3 00
Hawkinsville, Union Meeting.....	8 20
Social Circle, Meth. Ep. Ch. South.....	2 35
Villa Rica, Union Meeting.....	5 50
Greensboro, Meth. Ep. Ch. South.....	2 45

IOWA.

Northwest Iowa Conference, Meth. Ep. Ch.....	15 90
Des Moines Conference, Meth. Ep. Ch.....	15 00
Upper Iowa Conference, Meth. Ep. Ch.....	96 00

KENTUCKY.

Kentucky Conference, Meth. Ep. Ch.....	9 20
" " African Meth. Ep. Ch.....	2 57

MAINE.

North Augusta, Meth. Ep. Ch.....	1 00
Augusta, South Cong. Society.....	22 50

MICHIGAN.

Detroit Conference, Meth. Ep. Ch.....	101 00
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MINNESOTA.

Minnesota Conference, Meth. Ep. Ch.....	57 47
Northwest German Conference, Meth. Ep. Ch.....	29 45
Rushford, Meth. Ep. Ch.....	2 50

MISSOURI.

Odessa, Cumberland Pres. Ch., Synod of Missouri.....	9 13
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NEBRASKA.

Linwood, Cong. Ch.....	10 00
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NEW JERSEY.

Port Monmouth, Meth. Ep. Ch.....	1 00
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NEW YORK.

Thousand Isles, Reformed Ch.....	1 50
Syracuse, Meth. Ep. Ch.....	3 00

OREGON.

Oregon Conference, United Brethren Ch.....	11 50
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OHIO.

Canal Fulton, Meth. Ep. Ch.....	5 00
Ohio Conference, Meth. Ep. Ch.....	242 19

PENNSYLVANIA.

Gettysburgh, Meth. Ep. Ch.....	1 00
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TENNESSEE.

Tennessee Conference, Meth. Ep. Ch. South.....	4 50
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TEXAS.

Mineral Wells Bapt. Ch.,	60
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WEST VIRGINIA.

West Virginia Conference, Meth. Ep. Ch.... \$46 84

WISCONSIN.

West Wisconsin Conference, Meth. Ep. Ch... 87 75

Wisconsin Conference, Meth. Ep. Ch..... 106 81

908 79

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE

BEEN GIVEN.

Cherokee Orphan Asylum, Salina, Ind. Ter... 6 85

Haddon, L. P., Tampa, Fla..... 2 00

Kansas Central Agency..... 5 45

Niles, Rev. W. H., Jacksboro, Texas..... 5 00

N. W. Norwegian Conference, M. E. Ch. Ill... 51 50

Presbyterian Board of Pub., Philadelphia, Pa... 5 48

Rev. W. P. Thirkfield, Atlanta, Ga..... 18 00

Rev. J. L. Lyons, Jacksonville, Fla..... 20 05

113 78

AUXILIARY SOCIETIES.

Credited as Donation. Credited on Account.

Adkins, Ark..... 17 80

Albany County, N. Y..... 60 00

Anderson & North Anderson, W. Va..... 41 64

Alabama..... 260 50

Austin, Texas..... 53 40

Barren County, Ky..... 60 00

Brown County, Minn..... 58 28

Brenham, Texas..... 37 19

Brooklyn Ctr., N. Y..... 250 00

Bucks Valley, Ohio..... 35 34

Cabarras County, N. C..... 36 90

Coweta County, Ga..... 53 78

Caldwell County, N. C..... 55 00

Cumberland County, N. C..... 28 10

Cowley County, Ks..... 4 18

Columbia and McDuffie Co., Ga..... 1 25

Camden, N. Y..... 29 70

Cincinnati Young Men's, Ohio..... 275 00

Covington Female, Ohio..... 30 00

Chicago, Ill..... 229 65

Chicago Welsh, Ill..... 12 74

Columbia County, N. Y..... 55 75

Clarksville, Tenn..... 60 00

Delaware County, N. Y..... 58 17

Davidson County, N. C..... 16 95

Durham County, N. C..... 24 39

De Kalb County, Ind..... 5 00

De Kalb County, Ill..... 85 00

Dallas County, Texas..... 59 28

Du Page County, Ill..... 100 00

Essex County, N. J..... 90 00

Essex County, N. Y..... 70 56

East Hampton, Ct..... 87

Evans, Col..... 36 17

Eufaula, Ala..... 74 55

El Paso County, Col..... 65 81

Fenton, Mich..... 22 40

Faribault County, Minn..... 52 18

Freeborn County, Minn..... 10 00

Fremont County, Col..... 47 35

Galpin County, Col..... 21 30

Granville Welsh, N. Y..... 20 00

Green County, Mo..... 30 00

Greene County, Ga..... 9 00

Giles County, Tenn..... 87 75

Gwinnett County, Ga..... 14 40

Hardeman County, Tenn..... 37 50

Haywood County, Tenn..... 50 00

Henry County, Iowa..... 90 75

Higginsville, Mo..... 10 40

Holt County, Mo..... 13 20

Huntersville Bible Committee, W. Va..... 21 25

Indianapolis Female, Ind..... 45 04

Izard County, Ark..... 20 00

Jackson County, Ark..... 16 30

Jefferson County, Fla..... 5 00

Jefferson County, Col..... 16 90

Knoxville, Tenn..... 100 00

Kent County, Mich..... 40 00

Luling, Texas..... 7 60

Long Island, N. Y..... 400 00

Lawrence County, Ark..... 8 85

Larimer County, Col..... 22 30

Lawrence County, Ohio..... 45 00

Credited as Donation. on Account.

Lafayette County, Miss..... \$30 00

Lee County, Texas..... \$26 00

Louisville and Vicinity, Ky..... 150 00

Loveland, Col..... 12 88

Loveland and Vicinity, Ohio..... 41 90

Lowndes County, Miss..... 5 00

Lyon County, Minn..... 8 98

Marshall County, Ill..... 153 00

Martin County, Minn..... 14 62

Mahoning County, Ohio..... 4 68

Madison County, Ala..... 52 80

Madison County, Ga..... 7 85

Maryland..... 800 00

Massachusetts..... 300 00

McLean County, Ill..... 35 00

Mercer County, N. J..... 100 00

Middlesex County, N. J..... 100 00

Monroe County, W. Va..... 22 75

Montgomery County, Ohio..... 250 00

Morning Sun and Vicinity, Iowa..... 34 60

Newburgh, N. Y..... 222 21

Norcross, Ga..... 12 55

Orange County, N. Y..... 277 15

Oregon..... 138 75

Osceola County, Iowa..... 15 42

Pueblo County, Col..... 40 00

Parsons, Ks..... 17 30

Pulaski County, Ga..... 24 00

Piqua Female, Ohio..... 10 05

Peoria County, Ill..... 72 50

Putnam County, Ill..... 50 00

Pennsylvania..... 1,798 13

Rowan County, N. C..... 53 58

Ramsey County, Minn..... 118 22

Randolph County, Ga..... 11 85

Rockdale County, Ga..... 20 00

Rockland County, Ill..... 2 00

Sangamon County, Ill..... 34 35

St. Croix County, Wis..... 10 00

Scotland, Ark..... 13 80

Sharpsburg and Vicinity, Ky..... 52 90

St. Louis, Mo..... 100 00

Somerset County, N. J..... 700 00

Social Circle, Ga..... 15 00

Sussex County, N. J..... 600 00

Southern California, Cal..... 100 00

Scioto County, Ohio..... 92 33

Tuscola, Mich..... 25 71

Todd County, Minn..... 1 50

Tipton County, Tenn..... 51 40

Tennessee River, Ala..... 3 50

Tallapoosa County, Geo..... 17 40

Tusculumbia, Ala..... 27 10

Ulster County, N. Y..... 90 00

Union and Vicinity, W. Va..... 32 35

Vernon County, Wis..... 1 28

Vermont..... 30 00

Virginia..... 346 44

Walnut Ridge, Ark..... 15 00

Warren County, Iowa..... 71 07

Washington County, Tenn..... 25 00

Wayne County, Mich..... 10 00

Wells and Vicinity, Minn..... 20 72

Weld County, Col..... 30 54

Wellington and Vicinity, Ohio..... 70 24

Westchester County, N. Y..... 1,200 00

Winnebago County, Ill..... 350 00

Winnebago City, Minn..... 2 72

Winnebago City, Minn..... 21 60

\$8,404 29 11,909 31 = 15,313 60

Cyba Agency..... 21 95

Kansas Central Agency..... 2 55

Rev. John Hinton, Dist. Supt., Minn..... 8 69

Rev. W. B. Rankin, " Texas..... 5 58

Rev. E. Wright, " Mo..... 5 00

43 77

MISCELLANEOUS.

Interest..... 36 60

Retail Sales..... 2,581 98

Sales by Colporteurs..... 4,298 96

Trade Sales..... 1,171 00

Rents..... 4,055 26

Record Subscriptions..... 80

Sundries..... 1,100 05

\$48,744 09

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.President.
REV. ALEXANDER MCLEAN, D.D.	} Corresponding Secretaries.
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR.....	Assistant Treasurer.
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DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

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NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1885, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.